

# 《天路导向（粵）》双语讲义

## 花园与城市 - 4

### THE GARDEN VERSES THE CITY - 4

1. Hello listening friends.  
亲爱的朋友，你好。
2. We are very thankful that you tuned in to listen to this broadcast.  
我们十分感谢你收听这个节目。
3. If you are joining these broadcasts for the first time we are in the midst of a series called the Garden verses the City.  
如果你是第一次收听的话，我们正在讲“花园与城市”这个系列信息。
4. When I left you last time I promised to tell you the following  
上次结束前我答应要告诉你，
5. That there are four things that I want to tell you about the city of man.  
有关人所建造的城市的四件事，
6. These four things are in direct contrast to the garden of God.  
也就是和神的花园四个对比。
7. Here they are:  
它们就是：
8. Number one,  
第一，
9. There is rootlessness and restlessness in the city of man.  
在人的城市里，人们失落无根，没有安宁。
10. Second,  
第二，
11. There is loneliness in the city of man.  
在人的城市里，人们孤单寂寞。
12. Third,  
第三，
13. There is artificiality in the city of man.  
在人的城市里，充斥着虚假。
14. Fourth,  
第四，
15. There is pride and arrogance in the city of man.  
在人的城市里，充斥着骄傲和自大。
16. Let's look at rootlessness again.  
让我们先说失落无根。
17. In verse 12 of Genesis 4 we find God's words of judgement.  
在创世记四章 12 节那里，我们看到神的审判。
18. You will be a restless wanderer on the earth.  
你必流离飘荡在地上。
19. In verse 14 of chapter 4 Cain complained,  
在四章 14 节那里，该隐抱怨说：
20. I will be restless wanderer on the earth whoever will find me will kill me.  
我必流离飘荡在地上，凡遇见我的必杀我。
21. Most people who are restless and are running away from something.  
多数人时常感到烦躁不安，逃避现实。
22. Usually have an issue in their past that they have never really dealt with.  
通常都是因为过去的包袱没有好好处理，
23. They either have a past that needs to be dealt with  
他们要不是需要面对过去的挫折，
24. Or they have a present sin that they do not want to give up.  
就是需要弃绝眼前纠缠不休的罪。
25. Those who have condemned themselves to restlessness  
那些深深自责，心中没有安宁的人，
26. Are those who either don't understand God's forgiveness,  
他们可能不明白神的赦罪之恩，
27. Or else they do not trust in God's forgiveness.  
或者不相信神愿意赦免他们。
28. Those who are sentencing themselves to discontentment and rootlessness,  
那些给自己定罪，陷入心不满足，和飘荡无根的光景里的人，
29. Either have never understood the power of the cross of Christ,  
他们若不是不明白基督十架的大能，
30. Or they do not want the power of the cross of Christ.  
就是拒绝接受基督十架的大能。

31. My listening friends I want to explain this clearly.  
亲爱的朋友，让我进一步来解释。
32. Adam and Eve were cut off from the garden but they were not rootless.  
亚当夏娃虽被逐出伊甸园，但他们并不是失落无根的，
33. Only Cain was restless and rootless.  
只有该隐才是流离飘荡的。
34. Rooted even though they were cast out of the garden,  
亚当夏娃虽被逐出伊甸园，但他们还是有根的，
35. Because their roots remained in God.  
因为他们仍然扎根在神身上，
36. Adam and Eve stayed close to the presence of God through the provision of a sacrifice.  
亚当夏娃仍然借着献祭来亲近神，
37. Cain did not like the idea of animal sacrifice.  
该隐却不乐意献动物为祭。
38. When his brother Abel offered sacrifice to God,  
当他的兄弟亚伯献祭给神，
39. And God accepted his sacrifice of repentance and Abel was forgiven,  
神接纳了亚伯认罪悔改的祭，亚伯的罪得以赦免，
40. Cain killed his brother Abel out of jealousy.  
该隐因嫉妒而谋杀亚伯。
41. Cain is the modern day person who wants to be a Christian on his or her own terms not on God's terms.  
该隐代表着现代那些不遵从神的旨意，却要按照自己的方法作基督徒的人。
42. Consequently, they are doomed to restlessness and rootlessness for the rest of their lives,  
最后，他们无可避免的陷入流离飘荡的人生，
43. Until they come to God on God's terms.  
除非他们愿意回转，遵从神的旨意。
44. Cain became a vagabond or a wanderer who found no rest.  
该隐成了一个四处漂泊，不得安宁的流浪汉。
45. As someone once said,  
有人这么说，
46. We don't know where we're going but we are on our way.  
我们启程了，但我们不知道目的地在哪里。
47. In the city of man there is rootlessness.  
在人的城市里，人们飘荡无根。
48. Secondly,  
第二，
49. In the city of man there is loneliness.  
在人的城市里，人们孤单寂寞。
50. Oh yes there are masses of people in the city,  
不错，城里到处人头涌涌，
51. But there is also massive loneliness in the city.  
但城里也充斥着无尽的孤单。
52. Genesis 4:17 says,  
创世记 4 章 17 节那里说，
53. Cain had a son then built a city.  
该隐生了一个儿子，并筑了一座城。
54. These two statements go together.  
这两句话是接着说的。
55. People are forever asking the question where Cain got a wife.  
人们总是喜欢问，该隐的妻子是从哪里来的？
56. If you look in the Bible at Genesis chapter 5,  
如果你去看创世记第 5 章，
57. You will find in verse 4 that after Seth was born Adam lived 800 years.  
从第 4 节那里你就知道，亚当生塞特之后，又在世 800 年，
58. Adam had many sons and daughters.  
并且生儿养女。
59. You might ask: are you telling me that Cain married his own sister?  
你也许会问，你的意思是说，该隐跟他妹妹结婚？
60. The answer is yes.  
是的。
61. At the early stage of human history,  
在人类历史最早的时代，
62. The human race had not suffered the contamination that came with succeeding centuries.  
那时的人种还很纯净，不像后来的世代受到了污染混杂。

63. In fact, Abraham married Sarah who was his half sister.  
事实上，亚伯拉罕的妻子撒拉，就是他同父异母的妹妹。
64. One writer has estimated that if during the several hundred years that Adam lived, 曾有一位作者，根据亚当在生的这几百年，作过这样的估计。
65. If only half of the children that would be born to him had lived,  
假设亚当的儿女中有一半长大成人，
66. And if only half of them married and had children and so on and so on,  
而其中有半数结婚生子，
67. Adam would have lived to see more than one million of his descendants.  
那么，在亚当有生之年，就可以看见一百万个自己的子孙。
68. In the beginning that was allowed in order to populate the earth.  
起初神允许近亲通婚，以繁衍人类的后代。
69. But let's go back to Cain.  
我们再看看该隐。
70. Cain walked away from the rest of his family and built a city.  
该隐离开家人，筑了一座城。
71. And if we look at the description of Lamech his son,  
如果我们看看圣经对他儿子拉麦的描述，
72. You would have to conclude that the city was full of lonely hard arrogant and self-seeking people.  
你可以推论出，在城里，充满了孤单自负和自私自利的人。
73. Make no mistake about it,  
千万要谨慎，
74. Self-seeking and self-pleasing will always lead to loneliness and isolation.  
自私自利和自我中心的人，往往会陷入孤单寂寞，自我封闭的光景中。
75. In contrast self-giving will lead to companionship.  
相反的，一个愿意牺牲自我的人，往往能得到好朋友。
76. There is no such thing as a godless city.  
世上没有所谓无神的城市，
77. There are only godless people.  
只有不尊重神的人。
78. There is no such thing as a godless culture.  
世上没有所谓无神的文化，
79. There are godless people who create godless culture.  
只有不尊重神的人，建立起无神的文化。
80. That is why God calls upon His children to be used of God to be a blessing to every city in which they live.  
因此，神呼召祂的儿女，使用他们，在所居住的城市里，成为多人的祝福。
81. God calls us to impact our own cities for God.  
神呼召我们，为了神的名，起来影响我们的城市。
82. Not only is there rootlessness in the city of man,  
在人的城市里，非但是失落无根的；
83. Not only is there loneliness in the city of man,  
在人的城市里，非但是孤单寂寞的；
84. But thirdly there is superficiality and artificiality in the city of man.  
第三，在人的城市里充斥着肤浅和虚假。
85. You can see from the names of Lamech's wives how artificial the dwellers of the city were.  
我们从拉麦妻子的名字就看得出，城里的人多么虚伪。
86. Lamech was the first bigamist in history.  
拉麦是人类历史中第一个娶妻立妾的人。
87. In ancient times names were always an indication of people's character.  
古代人的名字都能反映出这个人的特性。
88. So, the names of Lamech's wives are an indication of that superficiality and of the artificiality of the city of man.  
因此，拉麦妻子的名字，代表着人的城市中那种虚假表面的特性。
89. They focus on outward appearances rather than their morals.  
他们外表道貌岸然，骨子里却道德败坏。
90. They focus on outward appearance rather than character and spiritual commitment.  
他们外表装作很敬虔的样子，里面却毫不敬虔。
91. Look at verse 19 of Genesis 4.  
请看创世记 4 章 19 节。

92. One wife name was Adah which means pleasure or sensation.  
一个妻子名叫亚大，意思是欢愉，或轰动。
93. The second wife was Zillah which means shade or luxuriant hair covering.  
一个妻子名叫洗拉，意思是影子，或奢华的头巾。
94. Then their daughter was named Naamah which could mean sensuality.  
他们的女儿名叫拿玛，意思是感官的享乐。
95. Here is a city culture that is committed to physical beauty and physical pleasure and not inner beauty.  
这个城市的文化，注重追求外在的美观和享乐，却不追求内心的美德。
96. Now there is nothing wrong with beautiful people or beautiful things,  
漂亮的人和美丽的事物没什么不妥，
97. But a culture that becomes obsessed with outward appearance and beauty.  
但整个文化都迷恋于外表形象和外在美；
98. A culture that places beauty above character and inner beauty.  
整个文化都注重外观的美貌，而不注重内在美；
99. A culture that places outer beauty above integrity and honor.  
整个文化都看重外表的艳丽，过于德行和荣誉；
100. A culture that places outward beauty above honesty faithfulness and fidelity,  
整个文化都重视外面的美丽，却轻看诚实、守信和忠贞；
101. That is a very sick culture indeed.  
真是一种病入膏肓的文化。
102. Not only in the city of man there is rootlessness,  
在人的城市里，非但是失落无根的；
103. Not only does the city of man have loneliness in it,  
在人的城市里，非但是孤单寂寞的；
104. Not only does the city of man have artificiality and superficiality in it,  
在人的城市里，非但是充斥着肤浅和虚假的；
105. But fourthly the city of man is full of pride and arrogance.  
而且，在人的城市里，充斥着骄傲和自大。
106. They boast of their violence.  
他们以暴力自夸；
107. They boast of their rationalization of murder.  
他们把谋杀合理化，并以此夸口；
108. And they even express their violence in songs.  
甚至歌颂暴力。
109. Look at verses 23 and 24 of Genesis chapter 4.  
请看创世记 4 章 23-24 节。
110. It is nothing but a boastful song by Lamech.  
那就是拉麦自我夸耀的歌曲。
111. I have killed a man for wounding me and a young man for injuring me.  
壮年人伤我，我把他杀了；少年人损我，我把他害了。
112. In the Hebrew language the song comes across as defiance to God.  
在希伯来语中，这首歌是对神公然的蔑视。
113. It is as if Lamech were saying,  
其实拉麦的意思是：
114. The God of the universe is not running the world the way that I like.  
既然宇宙的主宰没按照我的喜好来管理世界，
115. Therefore, I take things into my own hands.  
那就让我接手来管吧。
116. My justice is swifter than His.  
我比神更有正义，
117. My judgement is better than His.  
我比神更懂得审判，
118. My judging is fairer than His.  
我的判断比神更公平。
119. God put a mark on the forehead of my father Cain to protect him,  
神在我父亲该隐的额头上做了个记号，来保护他，
120. But I can take care of myself thank you very much.  
但我足以保护自己，不用麻烦你了。
121. Today violence is becoming the norm in many western countries.  
今天西方的国家里，暴力事件已经习以为常；
122. Blood is shed in almost every city of every country.  
几乎每个国家，每个城市，都发生过血腥惨剧。

123. And by the time we get to Genesis chapter 6 verse 5 God said,  
到了创世记第 6 章, 第 5 节, 神说:
124. Man's wickedness had become very great and that every inclination of the thoughts of his heart was only evil all the time.  
人在地上罪恶很大, 终日所思想的尽都是恶。
125. And just as God then called Noah to warn people of the judgement of the flood.  
正如当日, 神呼召挪亚去警告他的同胞, 神会用洪水来审判这个世界;
126. Now God has placed His men and women in every city of the world.  
今天神也把祂的儿女放在世上的许多城市里,
127. To call men and women boys and girls to come to Jesus Christ and to escape from the judgement that is to come.  
向千千万万男女老少呼吁, 来到耶稣基督面前, 以逃脱将来的大审判。
128. You and I are called upon not to run away from the city.  
神呼召你我, 不是要逃离城市,
129. But to transform the city.  
而是要去改变城市。
130. We are called upon not to escape to the mountains,  
神呼召我们, 不是叫我们逃往山区,
131. But to impact the cities for good and for God.  
而是为了神, 彻底影响我们的城市。
132. We are called upon not just to bemoan the rootlessness and loneliness of the city.  
神呼召我们, 不是叫我们为城市中失落孤单的人悲叹而已,
133. We are called upon not just to bemoan the artificiality violence and arrogance of the city.  
神呼召我们, 不是叫我们为城市中那些虚浮、暴力又骄傲自大的人感到悲哀而已,
134. But we are called upon to be salt and light.  
神呼召我们成为光和盐,
135. If you have accepted Jesus Christ you and I are to bring the blessing of God to the cities in which we live,  
如果你已经接受耶稣基督了, 我们就应该把神所赐的福分, 带给我们城市中的人们。
136. Christians are to be light to the city with the light of the gospel.  
基督徒应该借着福音之光照亮我们的城市。
137. We are not just to curse the darkness,  
我们不能只是咒诅黑暗,
138. But light a candle.  
而是要燃点烛光。
139. There may be someone listening today who's still living in the city of man.  
可能仍然有些听众朋友, 今天还是生活在人的城市里,
140. You may not have heard that in the Garden of Gethsemane and on the cross that God paid the price so that you can escape to the garden city of God.  
可能你还没听过, 神在客西马尼园中, 并在十字架上, 已经为你付清了罪的代价, 是你能逃到神所预备的花园城里。
141. Today you can escape.  
今天你就能逃脱罪恶。
142. God placed Adam and Eve in the garden,  
神把亚当夏娃安置在花园里,
143. But man built the city.  
然而人却建造城市。
144. But all people who put their trust in Jesus Christ as Savior and Lord.  
但凡是信靠耶稣基督为救主, 并接受祂为生命之主的人,
145. Can be assured of the garden city called the New Jerusalem.  
保证可以进入神的花园城, 也就是新耶路撒冷。
146. Are you going there?  
你是往那里去吗?
147. Today you can be sure that you are going there if you commit your life to Jesus Christ.  
如果你愿意把自己的生命交托给耶稣基督, 你今天就可以得到保证, 必定会去到那里。
148. Until next broadcast I wish you God's richest blessings.  
愿神大大地赐福给你, 下次节目再会。